Vol. XVIII APRIL, 1905 No. 4

Of the Church · By the Church · For the Church

Luther League Review

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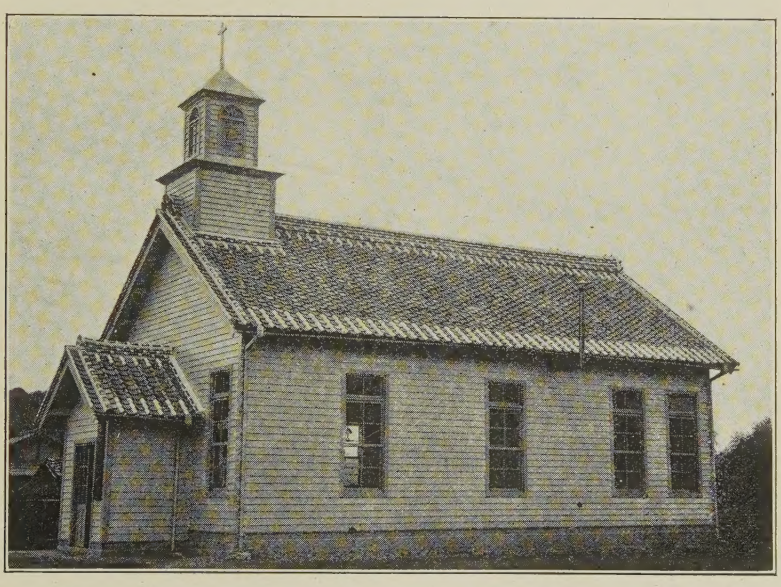
Of the Church—By the Church—For the Church

Luther League Review

Our Mission in Japan

By Rev. R. B. Peery

IN this day when Japan has taken such a prominent place among the nations of the earth, and when everyone is deeply interested in her brave and valiant little people, we recall with pride that we have a growing Lutheran mission in that empire. It is the creature of the United Synod of the Evangelical Lutheran Church in the South. The first missionaries were sent out in 1892, Rev. J. A. B. Scherer arriving in Japan in February and Rev. R. B. Peery in October of that year. Early in 1893 the mission was located in the historic old city of Saga, in Kynshu, which place has continued to be the chief station.



LUTHERAN CHURCH AT SAGA, JAPAN

Although Japan has made great progress in learning and civilization, our missionaries found the inhabitants of this interior field quite ignorant and superstitious, blindly devoted to Buddhism, and bitterly prejudiced against Christianity. And hence the work of founding the mission was hard, and fraught with great difficulties. But God's blessing has rested upon it from the beginning, and it has steadily grown and prospered. At the central station we have a church building, with an organized congregation, a Sunday-school, a Young Men's League, and all forms of church work. Besides the work in the church, services are held regularly at several other points in the city, and in the surrounding towns and villages.

The second mission station is Kumamoto, an old castle town that always has a large number of soldiers in it, and is the educational center of Kynshu. Besides the usual public schools and academies, a normal school, a medical school, and a large government college are located there. We have a vigorous little congregation in Kumamoto,

and are just now helping it to erect a church building. This place promises to be our most important point in the future. In connection with this station there is a thriving outstation in the mining town of Omuta.

Our first missionary, Rev. Dr. Scherer, was forced to withdraw from the field in 1897, because of ill health. He did most effective work for the mission while with it; Mrs. Scherer also made herself very useful in the work for women and children; and so their loss was keenly felt by all concerned.

In 1898 Rev. and Mrs. C. L. Brown were sent out. After some two years in Saga, spent chiefly in successful language study, they removed to Kumamoto, since which time they have very successfully directed the work there. In 1900 Rev. and Mrs. C. K. Lippard joined the mission force. They have taken up their duties in hard earnest, have made considerable progress in the study of the language, and are now in charge of the work in Saga.

Our missionaries are ably assisted by faithful native workers. Especially deserving of mention are Rev. Yamanouchi Ryohei, Rev. Yamanouchi Naomam, and Mr. Wasa Tsunenari.

The Danish United Lutheran Church in America has a prosperous mission in Kurume, midway between Saga and Kumamoto. Work there was begun by our mission, and the point was afterwards turned over to the Danish brethren. Rev. and Mrs. J. M. T. Winther are the missionaries in charge. Rev. Winther has been in the field since 1890, and has proven himself a faithful and efficient worker. He is ably assisted in his prosperous work by Miss Johnson and Rev. Yonemura. This mission is working in full harmony with that of the United Synod, and is helping to build up one Evangelical Lutheran Church in Japan.

CHRISTIAN WOMEN AND CHILDREN AT SAGA, JAPAN

Love—Life

In a terrible winter, many years ago, an army was flying from Moscow. In the army was a young German prince and some German soldiers. Many of the soldiers fell down and perished in the dreadful cold. One evening only a handful remained with the prince. They came to a ruined shed which had been built for cattle. There they sought shelter for the night. Hungry, cold, and weary, they lay down to sleep. The men were rough and stern, yet, when they saw their prince, used to comforts, spent, heart and body, sleeping now in the fearful night, they were moved to pity. They took off their own cloaks and laid them gently on him as he slept. Then they lay down themselves to sleep uncovered. Morning came, and the prince awoke, warm and refreshed. He raised his head. All was silent about him save the wild wind. Where were his men. He saw their forms covered with snow. He called—no answer. One glance and he saw all. Their cloaks were all piled upon him, and they were dead—dead through love for him. "Greater love hath no man than this, that a man lay down his life for a friend."

Suspended Crowns

Or, Easter Thoughts for Leaguers

By Anna M. Landis

'TWAS the morning of resurrection—unseen hands had broken the seal of the tomb while the soldiers slept, and unseen hands had crowned the world's Redeemer King of kings and Lord of lords. The only attendants at this greatest of all coronations were the angelic visitants. The world slept, but Christian nations since that first glad Easter morning wait to do Him homage when He shall appear in glory and power to establish an everlasting kingdom.

The Lenten season brings us to the foot of the cross, and there we, like Mary and the other loved ones, bow in deepest contrition before the lowly Nazarene who endured the awful agony for the sins of all people. As we gaze with pitying eye we think only of the suffering of Christ the sacrificial Lamb, and cannot see beyond. Our vision is clouded, but somewhere near the cross and above the thorny crown there hung suspended from the celestial throne a royal diadem, which was soon to adorn the kingly brow.

Had our blessed Redeemer permitted the invisible crown of glory to be placed on His brow while friend and foe gazed on His countenance, the Jewish world would have rejoiced with exceeding great joy. At last the victory is ours; no more Roman bondage; free from the law! would have resounded throughout the length and breadth of the land. Alas! their ways were not God's ways; and oh! how sad it must be that the dawn of hope has not yet brightened the day of redemption for the chosen people of the longed for Messiah!

The kings of the earth wear very costly crowns and are set apart for their high offices by brilliant ceremony and gorgeous display. All people within their realm are subject to their every mandate; but how often is the crown with its precious jewels too heavy for the kingly head! How much better were it in its little casket than to cause pain and misery, and perhaps a sense of selfish vanity to its wearer! Only efficiency in life demands a reward, and many of the earthly kings have brought disgrace and dishonor to the royal diadem; but the head that once was crowned with thorns has so glorified it that all those who are faithful hope to receive a crown of victory at the close of life's pilgrimage.

Listen, dear Leaguers, to the Easter message, "Christ is risen, and hath come forth conqueror." This is a glad message for the blessed hope which it carries with it. Life, with its stern though beautiful realities, is to you a grand, sweet song, since that first glad Easter. You labor for that fadeless crown which awaits all who have washed their robes and made them white in the blood of the Lamb. He is risen, and we, too, shall rise to meet Him in the duties of uplifting humanity to a sense of purity and perfection.

Courage, then, ye who are weary in well doing. Your crown is suspended almost within your reach. Have you ever thought, fellow Leaguers, that the unworn crown is of greater importance than that which is worn? Have you thought that hope ofttimes brings greater happiness to the heart than realization? Friends may be separated for a long time, but they are assured of a reunion, and, although the time seems long and there is a tendency to despair, a still, small voice whispers, "take hope, be cheerful, the crown will yet be yours." Yes, my friends, there is joy in hope.

Let each day bring with it an Easter thought. "He is risen," so must we rise above the disappointments of yesterday and go forth in the name of a great friendship to gladden some sad life. Some one has beautifully said, "You cannot make others happy without being happy."

"If we let no glory down
Any darkened life to crown;
If our grace and gladness have no ministry for pain,
We have lived our life in vain."

All who have consecrated their lives to the work of the Master are doing a noble service, and though the crown of earthly victory may never become visible, a greater reward awaits the redeemed ones in the Heavenly mansions. Use well thy talents, for unseen crowns are awaiting all who pass the careful examination of the world's great Master.

The world has many great men and women who are not known outside of their home or church circle—the opportunity has never called them forth, but perhaps they may pass through life the silent benefactors of generations to come, because of a kind word or deed. In our League Circles we have a splendid array of talent, and noble young people who, if encouraged by pastors and the older members of the congregation, might become shining lights to show fallen ones the way to the cross. Those who are worthy should receive recognition. The League has shown itself worthy, and even though the way be often seemingly cheerless, let all faithful Leaguers stop and think—"Christ is risen," and we, too, must rise to a higher

and nobler self-sacrificing life. Do not be discouraged, but find sweet joy in the thought, "My duty is sufficient for me." The modest violet by the wayside and the gigantic oak of the forest alike obey the laws of nature, and man, the glory of God's creative hands, must find joy in living in the service of his Master, who will give unto all a crown of life.

Everlasting Life

Deep in a dungeon an ivy grew. No rain fell upon it and no dew moistened it. Its pale leaves drank in only the foul dampness of the cell. But as the summer advanced, a sunbeam fell through the grating, streamed down into the dungeon, pouring its light and warmth for an hour every day upon the pallid plant. Life began to stir in the ivy's roots. It lifted its head and grew up toward the sunbeam. It climbed slowly up the wall, and at last pushed itself through the bars where it could have the sunshine all day upon it with all its brightness and warmth. It grew and grew, until it covered all the outer wall and was the admiration of all who passed by. So it is when the light of divine love falls upon the perishing soul, even in the darkest dungeon of sinful degradation. It feels instantly a thrill of life. It begins to grow, and as it drinks in the blessed sunshine it rises out of its old state of death. At last it is a branch of glorious beauty, covered with fruits of holiness. Human philosophy may be very wise, but it cannot cause one stir or flutter of life in a dead soul. Science is doing marvels these days. It throws bridges over wide rivers; it tunnels under great mountains; it cuts canals between seas; it binds the earth into one close clasp by its telegraph wires and cables; it weighs the stars; it does wonders. But science, with all its skill, has never yet been able to put life into any dead thing. Much less can science give spiritual life to a dead soul. Christ alone can do this, and whosoever believeth on Him hath everlasting life.

"Of Such is the Kingdom of Heaven"

By Lillie M. Fake

IT was the morning of Easter Sunday. All church were well filled. Flowers bloomed the pews of the grand, fashionable everywhere, garlanding the chancel, festooning the walls, great masses of bloom and foliage sending forth fragrance rich as incense.

The choir was singing; strains of a grand old anthem filled the church and bore the minds of the hearers heavenward. Many hearts that Easter morning throbbed with greater sincerity for the Lord Who died for them and had arisen again; but amid that worldly throng few gave any outward evidence of their thoughts either then or afterward, and no one noticed the pale, ragged little lad who had stolen softly in and sat down timidly close by the door; no one thought to say a kind word to him when the service had ended; no one saw him; no one cared.

The place was like heaven to the boy. Never before had he seen such grandeur, or such flowers; never had he heard such music; the soft tones of the organ as they trembled toward him from the farther end of the church were like the flutter of angels' wings, and when the choir sang—he knew not why—tears gathered in those blue eyes and fell unheeded upon the torn coat.

The sermon followed, and again the choir sang, and through it all the boy sat with eager eyes; not a word or a note escaped him. But now the ushers were passing the plates for the offering, and all the happiness has died out of his young face, and again comes the old look of pain and sadness. Oh, had he but a penny to give how gladly it would have been laid among the banknotes and gold pieces! He had not even that, nor had he eaten breakfast that morning; but now that fact was forgotten, and he only longed for a copper to put upon that plate already piled so full.

The service ended, and the people were going away; costly silks rustled near him; rich laces almost touched his curls—but no one saw him.

Carriages were waiting for their occupants, and he lingered to see them swiftly driven away. A prancing team, more handsome than the others, excited his boyish admiration, and he watched them longingly, wondering how it would seem if he could sit upon such a high seat as their driver and handle the reins himself.

What was that so dangerously near the uneasy hoofs of those beautiful animals?

A little child, only a baby, escaped from some unheeding hand and toddling off by itself. Another moment and—but the boy did not stop to think. With sudden impulse he ran, wishing he might shut his eyes to what he feared he must see.

The child had not yet been missed; the

driver was wholly unconscious of the mite of humanity so very near to the hoofs of his impatiently waiting horses. The boy had seen, and in another moment he stood before them and had pushed the child aside to the pavement; but, frightened by his sudden appearance, the horses dashed quickly forward, and the young hero lay upon the street crushed, bleeding, dying.

Then they saw him, when he had given his young, hopeful life for one of their own; then they noticed him. Kind hands lifted the limp form and carried it back into the vestibule of the church; tenderly they did all they could, but only a few moments of consciousness came.

They asked: "Shall we take you home?"

He whispered slowly: "I have no home—no one cares—carry me in by the flowers."

So they carried him into the audience room and laid him upon the soft, velvety cushions of one of the pews.

He smiled happily, but the blue eyes were growing dim; he could scarcely see the flowers, and the outline of the grand organ was fading; he could not see these, for a grander, fairer sight was visible now to him alone.

He motioned them to come nearer, and they bent their heads to catch his last words on earth:

"I had—nothing else—to give—I gave—myself."—*Lutheran Observer.*

Easter and the Young Christian

By Rev. L. Groh, D.D.

WE rejoice at Easter because (1) Jesus, after lowest debasement and agonizing sufferings, on this day came to divine honor and joy; (2) That by His resurrection His innocence and divinity were manifested to all the world; and (3) That in this way the immortality of the soul and the resurrection of the human body were established beyond a doubt. These points are important. Yet they are little more than a frame to the most beauteous picture. The true essence is the assurance of our salvation.

What a marvelously solemn interest, therefore, the sight and possibilities of the young people at Easter awaken! Clothed in purest white around the Lord's altar they suggest the white robes of the redeemed. Here are the buds of promise. The exterior is the symbolizing of the interior. The outward purity is to remind of the inner life. What latent powers are before us! What possibilities for development! Life is a subtle thing. We cannot know its essence—only its manifestations.

The Easter season suggests some thoughts that for lack of space I'll put into short propositions:

(1) Every young person is an unchiseled gem or a plant. "That our sons may be as plants, grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace." (2) Comparisons may be unfair. What is the difference in value between a fine pearl and an acorn? It is beyond measure. The former is fixed. It has no life. The unsightly acorn contains potentially a mighty oak. The germ of untold growth is latently there. (3) During holy seasons the pastor's hand in benediction is laid on many a young head. His prayer always is, Lord Jesus, by Thy grace bring them to the highest possibilities. So they've gone out into all spheres of Christian usefulness. Many have been called to prominent positions for the moral and spiritual uplifting of people. Few were content to sit down supinely. Striving after an ideal is the privilege of all, and earnest work develops powers. (4) An ugly bulb contains the beautiful Easter lily. Sir Isaac Newton was a stolid, lazy boy, at the foot of all classes, until he was thirteen. No one knew the marvelous possibilities latently in him. From indolent contentment he rose to active happiness.

Confirmants, which of you will love most? Do your best for God, man and self.

Our Sacrifice

On a little church in Germany stands a stone lamb which has an interesting history. When some workmen were engaged on the roof of the building, one of them fell to the ground. His companions hastened down, expecting to find him killed. They were amazed, however, to see him unhurt. A lamb had been grazing just where he struck the ground, and, falling upon it, the little creature was crushed to death, while the man himself escaped injury. He was so grateful for this wonderful deliverance that he had an image of the lamb carved in stone and placed on the building as a memorial. The lamb saved his life by dying in his place. Every saved soul of the human family can point to the Lamb of God and say: "I am saved because Jesus died in my stead." "Christ, our passover, is sacrificed for us." What memorial have we set up to witness to our gratitude and love?

A Daily Sentiment for the Season of Lent

Selected from George Matheson's "Moments on the Mount"

By the Literature Secretary

Tuesday, April 11

"*Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out.*"—Song of Sol. 4:16.

The spices in the garden of life only flow out when the winds blow. There are rich treasures hidden in many souls which would remain hidden forever, if the blast of adversity did not disclose them. There is more power in every one of us than we ourselves know. There is no depth we have explored so little as the depth of our own heart. There are latent in our hearts vast susceptibilities, boundless aspirations, intense powers of loving and of working; but we ourselves are ignorant of their presence until the winds blow. We wait for the breath of heaven to disengage the perfume that lies imprisoned in our flower of life; we need the north wind and the south to blow upon our garden that the spices thereof may flow out.

Wednesday, April 12

"*And Isaac went out to meditate in the field at eventide.*"—Gen. 24:63.

My soul, God has a time for thee to work and a time for thee to meditate. Would it not be well for thee to come up betimes into the secret place and rest awhile? The burden and heat of the day are hard to bear, and impossible to bear without the strength of the Spirit. Thinkest thou that the meditation of Isaac is a disqualifying for the work of Abraham? Nay, it is a preparation for that work. Thou art called to go down into the valley, to lift the burdens of the laden, and to help the toil of the laboring. Would it not be well for thee to go up first into the mount of meditation, and get transfigured there? Thy radiance on the mountain would not impede thy work in the valley; it would inspire it, it would strengthen it, it would ennoble it.

Thursday, April 13

"*He that followeth me shall not walk in darkness, but shall have the light of life.*"—John 8:12.

The light of life carries in its bosom all possible revelations; it reveals my God and my immortality. All arguments for my God grow pale before this certainty; all arguments for my immortality faint in the splendor of immortality begun. Life is the Jacob's ladder that reaches from earth to heaven, that binds heaven to earth. The tiniest spark of life is the first step of an ascent whose midway is the angel, whose summit is the Throne of God. It is not by dying it shall come to me; it is by following—following the steps of the Master through life's strait gate and life's narrow way. It is by taking up the cross, by lifting the burden, by bearing the sacrifice, by doing the will, that the doctrine shall be known to me.

Friday, April 14

"*And when they had lifted up their eyes, they saw no man, save Jesus only.*"—Matt. 17:8.

It is when I have lifted up mine eyes that I am impressed with the solitary majesty of the Son of Man; it is in the elevation of my own moral view that I see Him to be what He is—the King of kings. When my moral view was not lofty I thought of Him as of other men; I would have built for Moses and Elias tabernacles by His side. But when the celestial glory touched me I awoke to *His* glory—His solitary, unrivaled glory. I saw Him to be the chief among ten thousand, and fairer than the children of men. Moses and Elias faded from the mountain's brow, and *He* stood alone in peerless, unapproachable splendor; I saw no man there save Jesus only.

Saturday, April 15

"*Thy Spirit is good: lead me into the land of uprightness.*"—Ps. 143:10.

How beautiful is this thought of the Psalmist! There is a harmony, he says, between our powers and our destiny. Goodness must lead to the land of goodness. Is not this thought of the Psalmist thy purest natural hope of immortality? Thou art conscious within thee of great moral yearnings—yearnings which this world cannot fill. Thou feelest in thy heart aspirings which thy hand cannot reach, ideals which thy life cannot realize, resolves which thy will cannot execute. Are not these aspirings the voice of the Spirit within thee? Thy desire for goodness outruns thy capacity, yet it is the forerunner that tells that a larger capacity is coming. Is thy moral nature alone to be without its goal? Is every thing to be provided for but thine aspirings after the beauty of holiness? Earth has filled all other capacities with employment and with enjoyment. This alone is unsatisfied here. Surely it shall be satisfied elsewhere, surely it shall be abundantly satisfied with the goodness of God's house and with the river of His pleasures.

Palm Sunday, April 16

"*Friend, go up higher.*"—Luke 14:10.

Here is incentive for high resolve on Con-

firmation day. Art thou exulting that thou hast placed thy foot on the first step of the ascending ladder? It is well, but let not this be thy resting place. Remember it is after all only the first step, and it is the introduction to all the others. Thou standest between two worlds; below thee is the world of infinite death, above thee is the world of infinite life. It is good to look back upon the world of infinite death, to remember the depth out of which thou wert taken. But it is not good to be limited to that view. Thou art only on the first step, and there are myriads to come. Above thee there are heights of infinite progress waiting to be scaled, and from the summit of the sacred ladder a Divine voice descends into thine ear, "Friend, come up higher."

Monday in Holy Week

"*Let the beauty of the Lord our God be upon us.*"—Ps. 90:17.

It is not enough that a man should display the *law* of holiness; he must display the beauty of holiness. There are some people whose religion has every quality but one —attractiveness. They are animated by the sincerest motives, they are ruled by the tenderest conscience, they are influenced by the purest desires, yet their religion is withal a weapon in the hand, not a magnet in the heart; it drives, but it does not draw. They are impressed above all things with the power of the Lord, and they would like to display His power; they do not see that the uppermost garment of the religious life must be the *beauty* of the Lord. They have not measured the force of these words, "I, if I be lifted up from the earth, will *draw* all men unto Me." The highest power of the cross is its attractiveness, its ability to allure, its beauty. Do not think that the glory of religion lies in the number of things it can *repel;* it lies in the number of things it can attract.

Tuesday in Holy Week

"*Who in the day of His flesh, when He had offered up prayers and supplications, with strong crying and tears, unto Him that was able to save Him from death, and was heard in that He feared.*"—Heb. 5:7.

"Was heard in that He feared"; was it so? I had always thought that His was an unanswered prayer. Did the bitter cup pass from His lips when, in the solitude of the Gethsemane shadows, He cried unto His Father? Did there come to Him that respite from death which seemed to be the object of His prayer? Nay, for that was not the object of His prayer; that desire was only expressed conditionally "if it be *possible,* let this cup pass from me." But there was a desire in the depths of His heart which was expressed unconditionally; it was the prayer that His human will might be one with the Divine will. "He was heard in that He *feared,*" says the sacred writer; His fear was the beautiful thing which caused His prayer to be accepted. He was afraid lest the weakness of the flesh should make Him choose a path different from the path His Father had chosen for Him. He was afraid lest even in desire He should follow a road less dolorous than that which His Father had prepared, and the strong crying of His spirit came forth in the earnest supplication, "Not as I will, but as Thou wilt."

Wednesday in Holy Week

"*By His stripes we are healed.*"—Isa. 53:5.

When did He cry, "Father, forgive them: they know not what they do"? Was it when He began to think lightly of a violated law? Nay, it was when the violated law was pressing upon His soul, and the reproach of sin was breaking His heart. His love was born of His pity, and His pity was born of His purity. He felt that we had already lost what He called our souls. He saw us blind in a world of light, deaf in a world of music, cold in a world of warmth, heartless in a world of love, dead in a world of life, and He lifted up His eyes and cried: "Father, I am clouded in their darkness, give them light; I am wounded in their sorrow, give them joy; I am pierced in their coldness, give them warmth; I am crucified in their death, give them life eternal."

Maunday-Thursday

"*Then said I, Lo, I come. . . . I delight to do Thy will, O my God.*"—Ps. 40:8.

Son of Man, help me to enter into Thy joy. Breathe on me that I may receive the same Divine Spirit. Teach me day by day that what my Father wishes is not my Gethsemane, but my will; not my experience of suffering, but my power to rejoice in Him in *spite* of my experience of suffering. Reveal to me that my sacrifice is never perfect in my Father's sight until in the view of my spirit it is a sacrifice no more. Then and only then shall I know what it is to be made conformable unto Thy death, to have fellowship with Thy suffering, to be in communion with Thy cross. I shall learn that dying is life, that loss is gain, that perfect sacrifice is fulness of joy. There shall be no more death, there shall be no more pain, there shall be no more tears, for the former things shall have passed away, when through Thy Spirit I shall be able to say, "I delight to do Thy will, O my God."

Good Friday, April 21

"*My God, My God, why hast Thou forsaken Me?*"—MATT. 27:46.

My soul, there are times when thou lamentest the absence of any visible sign that thy God is near. There are seasons when thou criest in the night, "Why art Thou so far from helping me?" "My way is hid from the Lord, and my judgment is passed over from my God." Thinkest thou that the hiding of His face from thee comes from His forgetfulness of thee? Nay, His refusal to intervene in thy sorrow is itself an act of divinest intervention. He would not interfere with that which is the discipline, the unfolding of the heart. He would grieve to grant thee a temporary cessation of pain at the expense of a permanent loss of power. His best love to thee has been His silence in the night, when thou madest thy petition that the night might be removed.

Easter Eve, April 22

"*They came unto the sepulchre, bringing sweet spices to anoint Him.*"—MARK 16:1.

Wherefore art thou hovering ever near the spot where the dust reposes? Why seekest thou the living among the dead? Wherefore dost thou measure thy nearness to the departed by thy nearness to the cemetery? What communion has the cemetery with life? If the departed should meet thee, it will not be in the graveyard; it will be in those moments when thou are furthest from the graveyard. Not from out the tombstone shall their voices come, but through the thoughts that make thee forget the tombstone; not from the symbols that are memories of death, but through the hopes that tell of immortality.

The Secretary's Easter Message

IT is impossible for us to fully grasp the greatness of the Easter gospel. Its message is from the other side of death. It is a message from that life into which Christ brings us by His resurrection. It is a message that verifies the truth of our Lord's promises to those who trust in Him. About the Easter gospel that adds a halo to the cross, and silver lines earth's clouds of sorrow with joy, is one fact we want to remember. It is the important detail in Mark that the amazed women saw "a young man" in Christ's empty tomb.

Learned commentators tell us the young man's clothing, a long white garment, was the dress not of an angel proper, but that of a departed saint. If this be so, it bears additional testimony to the resurrection. Nor does it change the fact that within the deserted sepulchre a young man was seen. It was a life there where Christ had established life and immortality that knew no decay. To the eye as it looked into the empty tomb there appeared a youth with a fadeless bloom. This fact is a special message to the youth of the Church. Is this fact nothing to you? He Who blessed the children has His risen life heralded by a young man. There must be some meaning to this. It cannot be without significance. Hazlitt says: "There is a feeling of eternity in youth which makes us amends for everything. To be young is to be as one of the immortals." Richter says: "The youth of the soul is everlasting and eternity is youth." Better and wiser than either of these is the estimate and value of youth in its religious relations in that exquisite picture by Solomon beginning, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." There is something unique about this Easter reality that links a young man with Christ's resurrection. It presses home upon us the question, Is it nothing to you?

The resurrection consummates and certifies the triumph of Christ over the dreadful work of sin and death. We want to enlarge our understanding of this stupendous fact that retrieves the disaster wrought in Eden. It is not a miracle with little beneficent intent. Scepticism is given pause not alone by the evidence of the resurrection, but also by the moral aim in Easter. The Easter miracle differentiates itself from idle, trivial stories of miraculous events by the moral demand, the great and grand necessity, the moral purpose in God's infinite goodness and man's unspeakable need; and Christ's resurrection is the reasonable answer of God to man's questioning about divine love, and grace, and goodness in the plan of redemption.

When in rising to this deathless life Christ links this momentous fact with the presence and speech of a young man, is it nothing to you, Luther Leaguer? It makes youth a type of immortality. It gives youth a message of the risen Christ. It means a life of faith witnessing for the conqueror of the grave. It means an opportunity and a responsibility in the new life of the Church. It means a place in your life for Christ. It gives the youth an integral part in the activities incident to that

work of salvation of which the supernatural gospel of Easter is a synonym. Is this nothing to you? May the answer to this question cause you to think. It will not be without motive to build up a character you will retain throughout eternity, and a purpose to stimulate your Christian activity.

The Luther League of America has entered upon the tenth year of its existence. These have been years of marked advancement in the Lutheran Church. The Luther League has had its proportionate share in this progress.

In organizing League work it should be formed and built into the Church, so it will not die of spiritual atrophy. Regard must be had for spiritual development and growth. The work of the League must not divert attention from the purpose of the Church, nor from the Church's own historic and characteristic mission. The energies of the League are for the welfare of the Church, and are not to be dissipated in other channels. In organizing the local work the business of the League is to magnify the Church, but it is never a substitute for it. With fidelity to the pastor and loyalty to the Church, personal piety is not to be toned down, but the Luther League properly conducted should augment spiritual power. Therefore we should rightly expect to find in a healthy local society of young people no lack in spiritual aspiration, grip and power.

From information received during the month there is a forward movement in the work all along the line. From Virginia comes word that a call will be issued for the purpose of organizing a State Luther League. On the 28th of March a convention was held at San Jose, California, to organize a District League. A number of new local organizations have also been formed.

The Fox River Valley (north) District of Illinois has 668 members. The worthy former President of this District, Rev. Alfred Ostrom, of Aurora, Illinois, will go as a missionary to Porto Rico about April 1. Under the auspices of the Luther League of Chicago mid-week noon-day Lenten services will be inaugurated. They will begin Ash Wednesday and continue to Easter. The services will last from 12.05 to 12.50. These services are arranged primarily for business men and women. It is desirable that as many others as can will attend these services. There will be seven of these services. The President of the Luther League of Chicago has issued an announcement of these services, and the Executive Committee has published a neat card giving the leader and preacher, date and topic for each service. Fourteen different Lutheran pastors will participate in these meetings. The topics center about the Passion. From the Twin Cities, too, come words of cheer, telling of activity in that possibly greatest Lutheran State in America.

Philadelphia, we read, has also instituted mid-day Lenten services, which are conducted by the Luther League of that city every weekday from 12.25 to 12.50. Prominent pastors of that city, New York, Baltimore, &c., are conducting these services.

Recently the General Secretary was privileged to address the students of the Western Theological Seminary, Atchison, Kansas, on "The Work of the Luther League." It was the first time he had the opportunity to address a student body in which a special period was assigned, and this was made a feature of the term work. Many of the college students attended the lecture. The interest and attention was excellent, and he is grateful for the privilege and thankful for the cordial reception tendered him. It was 25 degrees below zero the Sunday we spent in Hooper, Nebraska, and the day following the thermometer at the Union Pacific and Northwestern Railroad station at Fremont registered 35 degrees below zero at 8 a.m. Notwithstanding this rigorous winter weather, both services in the German Lutheran Church at Hooper were well attended. After the evening service a number of the Luther Leaguers gathered around the stove for an informal conference on methods of work. Two interesting services were held in Fremont, Nebraska. Two rallies were held, one in the German Lutheran Church and the other in the Danish Lutheran Church. The first rally was held during the week in the German Church, with the Danish Church uniting, and the second and largest meeting was held on Sunday in the Danish Church, with the German Church uniting in the meeting. The ex-Mayor of the city, who happened to be present at the second meeting, remarked to the Secretary: "You Lutherans have a good many people when you get together."

We enjoyed the privilege of attending the semiannual session of the English Conference of the United Norwegian Lutheran Church at Covenant English Lutheran Church, of Chicago. Your Secretary was invited to address a large meeting the night the Conference opened, speaking on the subject, "The Young People's Movement." Notwithstanding it snowed every day during the meetings, the attendance was good. The discussions were interesting and practical.

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

LUTHER M. KUHNS.

Luther League Topics

Second week after Easter. May 7, 1905.

The Perfect Prayer

(James 1 : 1-8)

Doctrinal Topic Reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers.—How was the Lord's Prayer given? (Circumstances and context.) What is the inner connection of the Prayer? Show its comprehensiveness and appropriateness. How shall we use the Prayer aright?

Lessons for Our Own Lives: 1. We should be grateful that *Jesus has taught us how to pray.* For we could never have learned of ourselves. He has shown us the way, and then He has sent His Spirit Who "maketh intercession for us with groanings that cannot be uttered," thus bestowing upon us the prayerful heart. The disciples were wise when they besought Him, "Lord, teach us to pray." (Luke 11 : 1.) No one learns to pray without teaching. Our parents taught us, first. Then our experiences have taught us. When we have been driven to feel our helplessness, and the fact that there is and can be no help for us from earthly sources, we have learned a most important lesson, and have taken upon our lips the request of the disciples. The Word of God is full of instruction as to prayer, and in the "Lord's Prayer" we are taught by the Master Himself what we should ask for, and in what relation and proportion the various objects of a Christian's desire should come into His supplication. Here we have enough to furnish us with matter for meditation and practice and instruction for a lifetime in the study of this prayer.

2. *We should be on our guard against the formal use of prayer.* It "is a pity above all pities that such a prayer of such a Master should be babbled and chattered without the least devotion all over the world." And are you free from such profane use of the prayer? Do you enter into the meaning of the words when they are repeated in the church? Do you really desire from the heart that His Name be hallowed, His kingdom come, His will be done, when you say the words? Do you *say your prayers* or do you *pray?* To use this prayer aright there must be a clear and full understanding of its meaning. We should be thankful that in our Chatechism we have the explanation which provides for this. Then there must be a deep sense of the importance of the things for which we ask, a deep longing for the obtaining of these things. And there must be the thoughtful, reverent spirit which does not "babble" or "chatter" the words, but takes them seriously and devoutly upon the lips as the real expression of the heart's desire.

Third week after Easter. May 14, 1905.

Will Japan Become Christian?

(Isaiah 35 : 1-10)

Missionary Topic Reviewed by Rev. C. K. Lippard, Saga, Japan

In discussing this question much depends upon what is included in the term Christian. What is a Christian nation? Does freedom of speech, freedom of the press, popular education, government by representation, laws not in conflict with the Bible, institutions of mercy, the use of all the latest inventions, etc., make a nation Christian? If so, Japan may properly be called a Christian nation to-day. In this discussion, however, the word Christian is not used in such a sense. Christianity is here used in contradistinction to Buddhism and Shintoism, the prevailing religions of the Empire.

If the question were addressed to this nation to-day—will Japan become Christian—three answers would evidently be forthcoming: The enemies of Christ would say no; the friends of Christianity would say we hope so, while those directly engaged in evangelistic work would say yes, but we cannot tell how soon 'twill be.

That the nation is moving toward Christianity is abundantly proved by facts brought to light by the crisis through which the nation is now passing. When the war broke out the missionaries were not without apprehensions that it would be used by the enemies of Christianity to stir up prejudice against them; and it is true that in some quarters some ignorant persons did try to make out that Christianity and Buddhism were arrayed against each other. But ere long by disputations in the papers and by an energetic campaign against such an opinion by both Christian and Buddhist leaders this futile attempt was nipped in the bud. Even secular papers came into the field of discussion and proved to the public that Russian Christianity was an inferior article, and that it would not be fair to judge Christianity as a whole by Russian standards. Thus far the war has not proved a *hindrance* to the spread of Christianity. On the other hand, larger doors have been opened for its

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 29 by LUTHER LEAGUE REVIEW, Box 876, New York, N. Y.

entrance. From all parts of the Empire come reports of enthusiastic meetings, and a calm, sober reception of the Gospel message.

As for the Lutheran Church, nothing has been lost either in respect to attendance upon divine worship or in respect to the support of the Church although many of her members have been called to the front, and those remaining at home are burdened by a heavy tax.

Now, what is the meaning of this calm, sober reception of the Gospel at a time when the whole mind of the nation is absorbed in the most important war of the ages? The answer is this, That uniform successes attending the armies of the Empire have brought to the mind of the nation the fact that it has an important mission to fulfill in the Far East, and the nation is beginning to inquire whether it is spiritually and morally fitted for the fulfillment of this mission. The nation realizes that it has been fitted for the present war by the civilization that it has imported from the West; and the natural conclusion in the minds of many is that if the civilization of the West has helped to fit them to win such splendid victories on land and sea, the religion of the West will perhaps help arm them for their spiritual struggle. The victories now being won are evidently making the Japanese feel their responsibility in the family of great nations, and as increased victories mean increased responsibility the Japanese are beginning to examine their ethics and their religion to see if they will stand the test in comparison with Christian countries. They cannot afford to patch up their old standards as the new Buddhists are trying to do any more than they can patch up their old sailboats to meet the ironclads and the torpedo craft of the present day. Thus, from motives it must be confessed almost entirely materialistic, the Japanese are turning their minds to the study of Christianity. Whether they find the truth of Christianity or not rests largely with those intrusted with the message, "Go ye . . . teach all nations."

It is true that the forces of Christianity are confronted by a mighty host. Even Buddhism with her 101,000 priests—one priest to every 246 of population—and a grand total of 108,000 temples, is no mean force to face. Add to this the Shinto camp with 82,000 priests and 193,000 shrines and the opposition is doubled. That these forces are not dead is proved by the fact of numerous temples now being erected at a cost entirely beyond that of any Christian Church, and the strenuous efforts of the Buddhists to meet the onward progress of Christianity. No longer can Christianity lay sole claim to the orphanages, the schools, the institutions of mercy in general. The Buddhists build these as well as the Christians. Do the Christians establish Y. M. C. A. institutions? The Buddhists establish Y. M. B. A. institutions. Do the Christians send chaplains to the army? The Buddhists send them also. These facts clearly demonstrate that the contest between Buddhism and Christianity is a sharp one. Why, then, say that Christianity will conquer? The close observer in this country sees many reasons for such an assertion, but the best reason of all is found in the Bible itself, "all nations shall bow before Him." We believe that promise. The splendid results attending Christianity in the Empire to-day are the earnest of the more abundant harvest to follow. In spite of Buddhism, in spite of Shintoism, and in spite of the materialistic spirit of the people and the agnosticism prevalent in every educational center, the day will come when the Christ shall be enthroned in the heart of the brave and noble people of Japan.

Fourth week after Easter. May 21, 1905.

Prayers: Form and Free; Advantages of Each

(Ezra 9:5, 5)

Doctrinal Topic Reviewed by Rev. C. Armand Miller, D D.

Questions to be answered in brief papers. —What is prayer? What constitutes formalism in prayer and how shall we guard against it? What are the advantages and disadvantages of forms of prayer, and of extempore prayer?

Lessons for our own lives: 1. *Every Christian should know how to pray in his own words.* Not that the forms of prayer are not helpful even in private devotion. They are. When you go into your "closet" to speak with God, and your spirit is heavy and prayer seems burdensome, it will help to pray one of the Psalms, or one of the prayerful hymns, or some of the many beautiful prayers given in the "Golden Altar," the Church Book of Worship, or other prayer-books. But your private prayer is above all the time and opportunity for you to pour out your own desires, in connection with your own temptations, trials, discouragements, circumstances and aims. It is the occasion for you to speak as a child with a father, of all that is peculiar in your life and needs. Let the words be what they may, so that they bear the heart's message. There is no need to hesitate for fear of imperfection of expression. It is the beloved child entreating the affectionate parent, and the phrases do not matter, so that the heart is unburdened before the sympathizing Father. He loses much who does not know

the privilege of free, simple, spontaneous prayer in the closet.

2. *Every Christian should thank God for the stately, chaste and fervent prayers that have come down to us in the Church.* Here, above all, in the worship of the congregation, is the place and opportunity for the beautiful forms of prayer that are our heritage from the Christian centuries. For when we meet together to pray, it is not the time nor the occasion for the individual petitions of each worshipper, but for the precious privilege of common prayer. Here we realize the communion of saints, the oneness of our fellowship, and of our needs, the common aims and longings of the universal Christian heart. And we are not peculiar in these desires. They are not new. Each worshipping congregation shares them with us, as each has shared them from the beginning of the life of the Church until now. And holy men, gifted with the spirit of prayer, and with the graces of expression have long ago framed these desires in fitting words, hallowed to-day with the very fragrance of devotion and of historic association. Inexpressibly dear to the intelligent and devout soul are the prayers, collects, litany, suffrages—all the treasures of devotion that we have in the Church Book or Book of Worship. He who does not appreciate them, whose soul is not uplifted in their reverent use, is an ignorant or prejudiced, and so a narrow man. Let us rejoice that we are not narrowed by the Scriptures, or by the custom of the Church, to the rejection of either of these blessed prerogatives of a Christian, the hallowed forms of prayer or the free outpouring of the soul in the words born of the moment's need and longing.

Fifth week after Easter. May 28, 1905.

Luther and Modern Liberty

(John 8 : 31-36)

Historical Topic Reviewed by Rev. Adolf Hult

Luther did not create modern liberty. The God of history did that. Luther opened the shut door to the dome of true liberty, at that very moment when God unlocked it with the key of his world historical wisdom, providence and grace. Only God can give "the open door" in history. At the right moment He awakens the right man. Explain Luther's personality on the ground of mere heredity? Nonsense! Luther's life work simply as a product of the forces of history at work in his time? Historians have tried that, but they have failed. Men may be the empowered workmen in history, but God is the architect and master builder and determines the hours of work.

It is significant that the tremendous blow that Luther directed against religious and conscience thralldom by warring with the Papacy was more far-reaching than the Reformer dreamed of himself. Luther began his public career by casting himself upon God's free mercy in Christ. "We must renounce all confidence in our natural strength, and take the matter in hand with humble trust in God; we must seek God's help with earnest prayer, and have nothing before our eyes but the misery and wretchedness of Christendom, irrespective of what punishment the wicked may deserve," he says, 1520, in the "*Address to the Nobility of the German Nation.*" God evolved from this a stupendous reformation, bringing liberty to all spheres of life. His programme for modern liberty Luther learned gradually to understand.

Notice the two principles here—First, "trust in God," then, "nothing before our eyes but the misery and wretchedness of Christendom." Out of these two have been born the great modern liberty. For mark, the Papacy had no mercy with a man's conscience. For a thousand years almost conscience had been cramped, subdued, tortured, imprisoned. Did the Papacy "trust in God"? Never as a system, though individuals of the Church did, for the Papacy was and is a diplomatic world power, a kingdom of this world. Christ never intended that His "Church, the communion of saints" was to be a secular polity. The Popes changed Christ's institution into a system of dependence upon a temporal hierarchy. Reformers before Luther tried to break these iron fetters, but they failed to accomplish more than a preparation for the great Reformation. When Luther took the "sword of the Spirit," God's full, free, unhampered word as his defense he succeeded. Spiritual and conscience liberty cannot result from any sort of human devices, plans, revolutions, struggles, but only by the word, "If ye abide in My word ye shall know the truth, and the truth shall make you free" (John 8 : 31, 32). Luther's emphasis on God's word restored to the world the full sense of spiritual liberty, so long lost. If our age lose faith in the word, we may have "religious liberty," but spiritual liberty will be lost.

Luther seems to have had in mind a free church idea, but historical developments made the state church principle a temporary necessity, it appears. Some of our Reformed brethren confuse often spiritual liberty with confessional liberty. A state church may prevent other faiths, but not spiritual freedom. Yet even our free church system owes its life impetus to Luther, by his ceaselessly maintained distinction between the spiritual powers of the Church and the purely secular

office of the State. How clear he is on this point! How vigorously he states it!

The humanistic revival of arts and letters, beginning in Italy, spreading to all Europe, known as the Renaissance, received its regeneration through Luther, who changed all arts, science and culture into handmaids of faith, the restored Scriptural faith, while before they had been slaves of the Papal hierarchy. His plea for popular education is the herald's cry to prepare a way for modern education. His great argument for general education is that it will serve faith, morals, a free and happy social life, and break to pieces all forms of slavery. I wish we could quote his own words. They overflow with bold energy, insight and practical hints.

Our modern social liberty had in him a glorious champion. His age had great battles with the land and finance trusts. "Doubtless we should also find some bridle for the *Fuggers* and similar companies. Is it possible that in a single man's lifetime such great wealth should be collected together, if all were done rightly and according to God's will?" he asks. Sounds like words of a modern Marx socialist! Think again of his own marriage, which undid the old celibacy! Think of all the social influence emanating from all the parsonages of Protestant Christendom, and the general sanctity of Christian home-life proclaimed to the world by his own example!

The Thirty Years' War, the French Revolution, the American Revolution and our Civil War have since the Reformation been the great world historical upheavals in which principles of liberty born in the Reformation have found confirmation, enlarged expression and reinforcement. Modern liberty owes to Luther not so much the detail working out of its present complex existence, as far more that in a seasonable moment, amid overwhelming difficulties, in a superbly critical juncture in history, he raised his resistless voice by God's grace for God's right to man's free and undivided trust and service, and for man's privilege to serve God and his fellow men for the fullest temporal and eternal welfare. Luther's tracts on "Christian Liberty," on the "Babylonish Captivity of the Church" and "To the German Nobility," all of 1520, embody perhaps the grandest and most forceful programme for liberty that ever seized upon the heart of mankind since the apostolic era. Modern history possesses no such personification of true liberty as Martin Luther, from whatever point you view him.

Gustavus Vasa a Great Swedish King

GUSTAVUS VASA was a great Swedish king whose life reads almost like a romance. He was born in 1495. At that time it was asserted that he was born with a red cross on his breast, and this was regarded as an omen of his future glory. As he advanced in years he showed energy and displayed the qualities of leadership. This made the nobles and peasants look to him for deliverance from their woes.

Christian, the "Tyrant," King of Denmark, conquered Sweden in 1520. His heart was false and cruel, and he forgot the solemn promise to the stricken people that his rule should be just and merciful. The first act after his coronation was the bloody and atrocious execution of many Swedish noblemen, among them Gustavus' father, and Gustavus himself fell into the tyrant's hands through treachery and was carried to Denmark with many others.

Weeks and months passed while he was suffering the horrors of strict confinement, and at last he sank into hopelessness and despair. At Kalloe Castle, in Jutland, lived a good man, Sir Erick Baner, who had much influence over Christian. He earnestly pleaded to be allowed to take the young man to his home and care for him, promising to guard him carefully and to pay a fine of 500 pounds if he escaped. The King consented. Gustavus was conveyed to Sir Erick's castle. He was treated with consideration due his high rank. He ate at the old man's table and was allowed to go where he pleased within a range of six miles, having given a verbal promise he would make no attempt to escape. The heart of Gustavus was filled with love and gratitude toward Sir Erick; nevertheless the poison and bitterness he could not cast out. He could not forget that he was a prisoner through the basest treachery. Rumors of murders and desolation came from Sweden. Hatred for Christian and a longing for revenge burned hotly in his soul. He began to cherish hopes of escape and of leading his countrymen to throw off the yoke of the oppressor. A wise secret plan was formed.

Gustavus put on rough clothes like a peasant wore, made his way out of Sir Erick's domain cautiously, and on unfrequented roads pressed on to Lubeck, where he obtained permission from the authorities to re-

main. On Sir Erick's discovering the escape of Gustavus he followed him and threatened the town with Christian's wrath and punishment if he was not surrendered. Gustavus boldly declared his right to freedom. "I was borne into Denmark by deceit and violence. It is my right to be free; I will pay to Sir Erick the price of my escape with interest when I get home." For a few weeks he remained in Lubeck closely disguised. Then he started for Stockholm. He wore a round hat, short baize jacket, threw an axe over his shoulder, and asked for work by the way. A miner gave him employment threshing in his barn, but his courtly manners excited suspicion. Gustavus suddenly left. A long succession of perils and adventures were before him before he reached the home of a former friend named Arendt.

To Arendt Gustavus confided his cherished project of freeing Sweden. He trusted to their youthful affection for safety and help. Arendt was a very stanch supporter of the King. He craftily listened to Gustavus with words of encouragement. In his heart he was plotting to ruin the young man. The nicest food was prepared, a good room was given him, and, unsuspicious of danger, Gustavus slept for hours, while Arendt was conspiring against him. Christian had offered a large reward for the head of Gustavus. The King's gold dazzled his eyes; it overruled the old love between them, and he sent to inform the Danes Gustavus was with him. A body of well-armed soldiers soon were seen going toward the house. On they went with fleet steps, up the stairs to Gustavus' room. He was gone. Loud oaths and angry mutterings filled the apartment.

Who could have given Gustavus the necessary warning? The friend in need was Arendt's wife. She noted a strange light in her husband's face; she knew a foul plot was being laid. The moment he was out of sight she ran and awakened Gustavus. With the help of a long towel she assisted him to descend from the window, eighteen feet to the ground. A trusted servant was ordered to harness a sledge with haste and secrecy. Gustavus jumped into it and was driven away at full speed.

Another of his friends helped him on his journey. He loaded a wagon with hay and covering Gustavus over with it, he drove boldly out of town toward the forest. On their way they met some Danish soldiers who were on a relentless hunt for Gustavus, greedy for the price which would be paid for his head. They half mistrusted some one was hidden at the bottom of the wagon. As they passed it each man in turn thrust his long pointed sword into the hay. Gustavus received a severe wound in the leg. He uttered no cry of pain, and remained without moving a muscle, while Elfsson drove calmly on. In a short time Elfsson saw drops of blood trickling slowly from the wagon which colored the snow. He stopped, partially uncovered Gustavus and found a vein had been opened from which the blood flowed. He carefully bound up the wound. Fearing it might put his enemies on the track, he drew out his knife and cut a slight gash into the leg of his horse, intending to point out the wound on the animal as the reason why the snow was stained.

Finally Gustavus reached Dolmen. He lived among the mountaineers and miners. Everywhere he strove to stimulate his countrymen to rise in arms against the "tyrant." He taught the peasants the use of long lances and to shoot red-hot arrows. His eloquence inflamed and excited all classes. As he slowly made his way toward Stockholm the little army increased and became a powerful force. The famous siege of Stockholm soon began. Soon the enemy was reduced to great extremities and forced to abandon the city, and the victorious Swedes drove their foe out of the land.

When the Danes were finally driven out, a diet was held by the Swedes. The nobles and people emphatically declared "They would have no other King than Gustavus." They said: "He has been tried. He can command and he can obey. He alone had courage and valor sufficient to drive out our enemies and rescue our lost Fatherland." The coronation of Gustavus as King took place in 1523. His first act was to go to the House of God, prostrate himself before God, and plead for wisdom and guidance. Under his reign the Church prospered and flourished.

As old age advanced he was stricken with a fatal disease. Calmly he met the dreaded messenger. He said, solemnly: "I feel I shall soon go hence and lay down before the King of Kings the glorious but perishable crown of Sweden."

When dying he was asked by a servant: "Dost thou want anything?"

"Yes," answered Gustavus, "the kingdom of heaven and that thou canst not give me." He died in the year 1560, at the age of 72, and lies buried in the Cathedral at Upsala.

A. S. B.

"No artist work is so high, so noble, so grand, so enduring, so important for all time as the making of character in a child."—C. CUSHMAN.

Electric Locomotives

THE most powerful electric locomotive in the world has just been completed for the New York Central & Hudson River Railroad in the shops of the General Electric Company and of the American Locomotive Company, at Schenectady, N. Y.

This locomotive is one of between thirty and fifty which will be used by the New York Central for hauling the through passenger trains within its electrical zone from the Grand Central Depot, New York, through the Park Avenue tunnel to Croton, on the main line, a distance of thirty-four miles,

and to White Plains, on the Harlem division, a distance of twenty-four miles.

This will be the heaviest railway passenger service that has ever been handled by electric locomotives. With these locomotives, trains of ten or more cars may be hauled at express speeds of sixty to seventy miles per hour. The design and method of control are such that two or more locomotives can be coupled together and operated by a single engineer from the leading cab, the size of train under the control of one engineer being practically unlimited as far as the question of motive power is concerned.

In general design the locomotive is double-ended and symmetrical in construction, and can be run in either direction with equal facility. The locomotive has four driving axles and a pony truck at each end. Each driving axle carries without intermediate gearing the armature of an electric motor having a normal rating of 550 horse-power and capable of much greater power for short periods. The maximum horse-power of this locomotive is approximately 3,000 horse-power, which is considerably greater than that of the largest steam locomotive. The total weight is 95 tons, of which 67 tons are on its eight driving wheels.

The electric motors, aside from being the largest railway motors ever built, are of special interest owing to their design. In the ordinary railway motor the armature drives the car axle through spur gearing, but in these motors the armature is mounted directly upon the axle, thus eliminating the usual gears and motor bearings. The only bearings are those of the main journals, which are outside the driving wheels, and the pony truck bearings.

In the preliminary "tuning up" runs and at the actual trial the locomotive gave excellent results, exceeding a speed of seventy miles per hour hauling loaded trains.

Give arms of strength to aid the poor and weak,
Give strong hands to the friendless,
Kind, tender words so sweet to speak,
Whose echoings shall be endless.

A. FURLONG.

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE

ISSUED MONTHLY BY THE

LUTHER LEAGUE OF AMERICA

IN THE INTERESTS OF

The Lutheran Church and her Young People.

Edited by E. F. Eilert,

WITH

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LUTHER M. KUHNS, OMAHA, NEB. I. S. RUNYON, NEW YORK, N. Y.

AS SPECIAL ASSOCIATES,

And the co-operation of the Executive Committee of the Luther League of America.

Subscription, 50 Cents a Year.

Club Terms on Application.

Remittances may be made in stamps, Post Office or Express Money Order, Draft, or Registered Letter. Address all communications and send all remittances to

LUTHER LEAGUE REVIEW,

P. O. Box 876, New York.

Entered at the N. Y. Post Office as Second-class Matter.

Publication Office, 131 Liberty St., New York.

Editorial

Life is the most precious of all possessions. No one would select it if among all his treasures he were compelled to choose one to be sacrificed. We cling to it even though youth, health, wealth, and any or every other auxiliary supposed to help make life worth the living have fled. With what thanksgiving, then, may Christians pass out from the shadows of death cast upon all who rightly observe the Lord's passion, into the glorious light of the Easter gospel of Life. Three things about the Easter gospel ought to be remembered.

First. Life is a gift. No one comes to it by right. What right humanity once had to it was sacrificed to sin. And that we have it again is due entirely to the love and mercy of the Father Who bestows it without any compensation from us.

Second. It is possible to *lose* Life. A universal law demands that everything of value must be sought in a certain prescribed way. Many would pay a great price for Life if they could get it in some way they themselves would choose. To run counter to the governing laws and underlying principles in any line of activity is to lose the reward. So to "lay hold on" eternal Life we must seek it in the right way. Otherwise we lose it.

Third. Life is to be a joy. The true meaning of this is partially demonstrated in the present life. A healthy body and a sound mind, surcharged with latent energy, perform their functions with a promptness and vigor that actually bring the flush of pleasure to the cheek. In this is a hint of the "abundance" which is promised for the future Life. Occupation we shall have, but not labor; work will be accomplished, but without fatigue. Abundant life brings joy.

A boy and a girl went out into the field on a beautiful summer day. The boy came back with a branch of thistles. The girl returned with a bouquet of flowers. Why the difference? The boy looked for thistles. The girl looked for flowers. It all depends what you are looking for. You can look for and find faults in every Christian worker about you. You can look for and find many a grace and many a beautiful quality in them. Which are you looking for? Looking for the one makes you forever unhappy and dissatisfied. Seeking the other makes you a happy, joyous, loving, helpful, sympathetic worker.

We need, in these days, more of the deep seated sense of duty, a devotion to the truth and the responsibilities it lays upon us. Feeling is good and necessary, but let it be a feeling which brings us to a complete and determined loyalty to the claims of Christ. Let there be emotion, but let it be of that

quality which led Paul to say, "the love of Christ constraineth me." Let that love constrain us to be true to our Christian vows and Christian obligations, no matter what it costs.

Wanted, those who will feel we must do our duty to God and we must meet our obligations to Him.

The blessed Eastertide calls us to new life and new joy. "If Christ be for us who can be against us?" This calls us to a glad and hopeful view of life. "Looking unto Jesus," the risen Lord and King, and knowing Him as our Lord, our King, our Redeemer, all life takes on a new quality of joy and gladness. How delightful it is to live, having such a view of life as the gospel of Easter brings to us. No Christian can be sad in the bright light of Easter day if he will but open his heart to the full and glorious meaning of the resurrection.

Plausible, popular sins are destructive vices. They are bait to the unwary. They are as deadly morally as the upas. At the start they seem pleasant. In reality they are sure of disaster. It was into this pit so wise a man as Solomon fell. Rogues are everywere waiting to spring their traps on the unsuspecting victims of their treachery. To meet such ways one needs understanding and sound judgment. It is often what is called "horse sense." But this is only saying a clear head is at the bottom of all real success in life. O for sanctified common sense! For there is a way that seemeth right unto a man, but the end thereof are the ways of death. Because of this we need the experience acquired by large observation, and an impartial survey of all sides of a subject. During the visit of the great Chinaman, Li Hung Chang, to America, and when he was in New York, in speaking of the opium trade in China he pronounced opium smoking "a great curse to the Chinese population." In this connection he spoke of the superior virtues of the laboring classes of China, mentioning "thrift, economy, and temperance." How strange this sounds to our ears! But are we as a people much better off? Consider the many sources of vice and crime among us, to say nothing of the meshes spread for innocent feet by unprincipled or wicked men. The old ways may not be novel. They may lack excitement. But the good ways of Scripture every individual will learn are safe ways. Like Uzzah, whom God smote for his error, there is one practical lesson for all our young people to learn. It is that good intentions are not a justification of wrong doing.

The pessimist may be an idler, or, like Mr. Macawber, waiting for something to turn up. But the optimist, like Lincoln and Gladstone, like Frances Willard and Hannah Fry, is too busy in service to take despondent views of life. Life is seen in its right relations, and our place in it is put into the true perspective. So whatever discouragements we meet, it is best to look on the bright side.

Child's Evening Prayer

(Tune, Langran.)

Father in Heaven, hear my humble prayer,
Accept my thanks for Thy protecting care,
Receive and bless the worship I now bring
To Thee, Jesus, Redeemer, Saviour, King.

Thou hast redeemed me with Thy precious blood,
Cleansed me from guilt and brought me to my God;
By Thy atonement made on Calvary
Canceled the debt of sin and made me free.

Teach me to trust Thee, and each day to raise
My heart and soul in gratitude and praise;
Shield me from evil through each passing hour,
Strengthen and comfort with Thy healing power.

Grant unto me each day my daily bread,
My soul with manna from Thy throne be fed;
Clothe me, O Lord, in robes of righteous dress,
The blood-wash'd garment of Thy Holiness.

In faith and love exalt me in Thy grace
Till Thou dost call me to the Heavenly place,
To praise and glory in the kingdom won
Through the death on the cross of Christ Thy Son.

Guard Thou my slumber through the hours of night,
Dispel the darkness with the morning light;
Dear Lord, if I should die before I wake,
I humbly pray to Thee my soul to take.

* Hear Thou my prayer for Jesus' sake! Amen.

—JEREMIAH H. LAUT.

TRUTH is mightier than eloquence; the spirit is stronger than wit, and faith is greater than learning.—LUTHER.

* Either sing this line in intonation, or repeat the music for last line.

Publishers' Column

The appropriateness of our Luther League Badge as an Easter gift for your friends or relatives, a member of your League or for the scholar in your Sunday school cannot be questioned. A large number of Sunday schools use them for the occasion, and they have them for Roll of Honor marks during the entire year. It must be remembered that a Luther League Badge is not merely an emblem that looks well and is admired by all who see it, but it stands for something as well.

Every color and every part of the Badge stands for something. It is designed from the Luther coat of arms and is full of meaning. The great Reformer has thus described it:

"There should be a black cross in the naturally red heart; for from the heart we must believe in the Crucified One in order to be saved; the cross, indeed, causes pain and mortification, yet it does not kill, but rather promotes the vital energy of the heart. Such a heart should stand on a white rose, to show that faith imparts joy, comfort and peace, and it should be white, because that is the color of spirits and of angels, and the joys not of the world. The rose, finally, should be placed in a sky-blue field, as this joy is already the beginning of the heavenly, and is comprehended in the hope of heaven, and that field should be encircled by a golden ring, because heavenly salvation endures forever and is valuable above all other possessions."

We are much encouraged by the letters of commendation that are received from subscribers speaking most flatteringly of the REVIEW. We appreciate these kind words, and take occasion here to express our thanks. It would, however, be a delight to us if the many Leaguers who are not among our regular readers could catch some of the enthusiasm and give us a lift as far as subscriptions are concerned in their respective organizations. Can't we get you started? How would you like a batch of sample copies to start the ball rolling? They are yours for the asking.

How about the Luther League Hymnal? Are you using it? If you want a book with good singable hymns you will find this the best that can be had. It is highly indorsed, and deserves your careful examination.

Although a very large edition of the last number of the Topics was printed the edition is fast becoming exhausted. If you still want copies speak quickly or you may be disappointed.

Daily Bible Reading

April 9. Judica—II Corinthians 8: 1-15.
Monday—Leviticus 23: 38-44.
Tuesday—Isaiah 62: 1-6.
Wednesday—Zechariah 9: 9-11.
Thursday—Mark 11: 1-11.
Friday—Luke 19: 28-48.
Saturday—John 12: 12-19.

April 16. Palm Sunday—Matthew 21: 1-11.
Monday—Isaiah 53: 1-12.
Tuesday—Hosea 6: 1-11.
Wednesday—Matthew 26: 1-25.
Maunday Thursday — Matthew 26: 26-75.
Good Friday—Matthew 27: 1-61.
Saturday—Matthew 27: 62-66.

April 23. Easter—Mark 16: 1-8.
Monday—Acts 12: 1-9.
Tuesday—Mark 6: 16-29.
Wednesday—Jeremiah 37: 11-21.
Thursday—Daniel 3: 1-30.
Friday—Matthew 21: 33-46.
Saturday—II Peter 3: 1-18.

April 30. Quasimodogenili—Acts 7: 54; 8: 1.
Monday—Psalm 55: 1-23.
Tuesday—Ecclesiastes 12: 1-14.
Wednesday—Ezra 9: 5-15.
Thursday—I Kings 8: 22-53.
Friday—Hebrews 13: 1-24.
Saturday—I Timothy 2: 1-15.

May 7. Misericordias—James 1: 1-8.
Monday—Isaiah 28: 1-29.
Tuesday—Isaiah 29: 1-24.
Wednesday—Isaiah 31: 1-9.
Thursday—Isaiah 32: 1-20.
Friday—Isaiah 33: 1-24.
Saturday—Isaiah 34: 1-17.

Pennsylvania Railroad's Washington Tours

The Pennsylvania Railroad's eighth three-day personally-conducted tour to Washington will leave New York, Brooklyn, Newark, Elizabeth, and Trenton April 28. Round-trip rates—only difference being in the hotel selected in Washington—are $12 and $14.50 from New York, $10.50 or $13 from Trenton, and proportionate rates from other points. Tickets cover railroad transportation for the round trip and hotel accommodations. A special side trip to Mt. Vernon may also be taken. All tickets are good for ten days, with special hotel rates at expiration of hotel coupon. For itineraries and full information apply to Ticket Agents; Tourist Agents, 263 Fifth avenue, New York; 4 Court street, Brooklyn; or Geo. W. Boyd, General Passenger Agent, Broad Street Station, Philadelphia, Pa.

Reduced Rates to Pacific Coast Points

Via Pennsylvania Railroad, Account Lewis and Clark Exposition and Various Conventions

On account of the Lewis and Clark Exposition at Portland, Ore., June 1 to October 15, and various conventions to be held in cities on the Pacific Coast during the Summer, the Pennsylvania Railroad Company will sell round-trip tickets on specified dates from all stations on its lines to San Francisco and Los Angeles, April 9 to September 27; to Portland, Seattle, Tacoma, Victoria, Vancouver and San Diego, May 22 to September 27, at *greatly reduced rates.*

For *dates of sale* and specific information concerning rates and routes, consult nearest ticket agent.

Our Churches and Institutions

Greater New York

— St. James' Church, Manhattan, Rev. Dr. J. B. Remensnyder, pastor, has had a very prosperous year. The treasurer's report for the year presents the best financial showing in the entire history of the church. The pew rents, the Sunday offerings, the Easter offering, the mission and benevolence contributions, the number of pews rented, were each and all higher than any previous record. A member of this church, Mrs. A. C. Hencken, contributed $1000 to the special relief fund of the Foreign Mission Board.

— A self-supporting Swedish congregation, the tenth in Greater New York, was organized in Corona, March 15, by Rev. G. Nelsenius, president of the New York Conference of the Augustana Synod.

— Rev. Dr. J. J. Heischmann of St. Peter's Church, Brooklyn, N. Y., was the guest of the German Emperor to attend the consecration of the new cathedral in Berlin, which took place on February 27.

— On Tuesday evening, March 7, a reception of welcome was given by the societies of the Church of the Epiphany, Manhattan, to the returning pastor, Rev. F. B. Clausen with his bride. Rev. and Mrs. Clausen received in the church parlors, which were artistically decorated for the occasion. A fitting programme was well rendered and refreshments were served. Addresses were made by Rev. Fredk. H. Bosch of St. Paul's Church and Student F. Schaefer. Flowers and gifts at the parsonage spoke eloquently of the esteem and love in which the people of Epiphany hold their pastor.

Philadelphia

— The Parkside Lutheran Church, Rev. N. E. Yeiser, pastor, at a congregational meeting held March 7, unanimously voted to proceed at once to the erection of a church at a cost estimated at about $25,000.

— The thirty-fifth anniversary of Rev. F. Wischan's pastorate of St. Paul's German Church was celebrated on Sunday, March 5.

— The Rev. Dr. R. B. Peery, pastor of Immanuel Lutheran Church, has accepted a call from the United Synod South to its mission in Japan. Dr. Peery had formerly done work in that field.

Chicago

— Grace Church, Rev. T. F. Dornblaser, D.D., pastor, canceled an old mortgage of $2500 last summer and another of $3000 on March 1. This church will become self-supporting May 1.

— Rev. C. K. Solberg of Vermillion, S. D., has accepted a call to the Zion's Norwegian Church, West Side. He will begin his work in Chicago shortly after Easter. Rev. Solberg has been an active missionary and worker among the young people on the frontier.

— Rev. Dr. Weidner has successfully wiped out the debt of the Chicago Seminary. In a few days he collected the handsome amount of $50,000.

— Student L. J. Baker of Chicago Seminary has accepted the call of the General Council Home Mission Board to Epiphany Mission, Chicago, and Student Walter J. Eck of the same seminary has accepted the Board's call to the mission at Vancouver, Wash., recently made vacant by the resignation of Rev. W. F. Holl.

Buffalo

— The congregation of Holy Trinity Church, Rev. F. A. Kaehler, D.D., pastor, expect to worship in their new church edifice on April 16.

Boston

— Every year 30,000 Lutheran immigrants land at Boston. The Augustana Synod is making an effort to establish a Luther House to provide for their needs. All Lutherans should feel an interest in this movement. Rev. J. A. Anderson, Brockton, Mass., is the treasurer.

St. Paul

— Pastor J. T. Kraft of Elgin, Ill., has been called by the Mission Board of the Minnesota Conference to take up its English Mission work here.

— The new chapel of the Minnesota Conference's Bethesda Hospital and Deaconess Home was consecrated Sunday afternoon, March 12.

Minneapolis

— The new $35,000 Salem English Church, Dr. Trabert, pastor, was consecrated with appropriate exercises on Sunday, March 12.

Toledo

— Rev. J. S. Herold, who has resigned as pastor of the Martin Luther Church, expects to go to Winnipeg, Canada, in the near future.

— Rev. C. W. Valentine, who has been called as pastor of St. Matthew's, entered upon his new duties on Sunday, March 26. It will be remembered that the people of St. Matthew's propose erecting a new church, they having sold their old one. They are temporarily holding services in a Presbyterian church.

Nashville

— A new church property has been secured for the General Synod in Nashville, under the leadership of Rev. Carl Zinsmeister, pastor of the First Church. The property was purchased from the Presbyterians, and a second Lutheran congregation is to be organized in the city.

Elizabeth

— Holy Trinity Church, the Rev. Frederick C. Krapf, pastor, expects soon to pay off the interest-bearing mortgage resting against its property, the funds already being in hand.

MISCELLANEOUS

— A joint outing of Lutherans in Greater New York, New Jersey and Eastern Pennsylvania has been proposed, and the initial steps taken for its arrangement. July 11 (Tuesday) is the date that has been selected, and the place, Bellewood, N. J., a picturesque park among the hills east of Phillipsburg, on the line of the Lehigh Valley Railroad. All Lutheran congregations within reach of Bellewood will be invited to participate.

— In addition to meeting the payment of interest and expenses, the mission Church of the Redeemer, Rev. Chas. T. McDaniel, paid $1500 on its indebtedness during the past year.

— Trinity Lutheran Congregation, Lebanon, Pa., Rev. Dr. T. E. Schmauk, pastor, is to celebrate the one hundred and seventy-fifth anniversary of its organization this year.

— Pastor Kuhn of Paris, France, for years the leader of the French Lutherans, died January 15, at the age of 81 years.

— By the will of the late Edward Remsburg, probated last month, his entire estate is left to Zion Lutheran Church, Middletown, Md. The pastor, Rev. M. L. Beard, is named as executor.

— Dr. Anna Kugler, chief physician of the Women's Hospital of the Lutheran (G. S.) Guntur Mission, received from the Viceroy of India the silver Kaisar-i-Hind medal in recognition of her work, which entitles her to be ranked among the benefactors of the people of India.

— The erection of the new dormitory and school building at the Tressler Orphans' Home, Loysville, Pa., will be begun in about a month. It will cost near $20,000, of which half has been raised.

— A bequest of $1000 has been received by Roanoke College from the estate of the late Mrs. Susan C. Simmons, widow of S. F. Simmons, who was formerly president of the Board of Trustees of the college.

— In St. Mark's Church, Newport, Ky., Rev. F. C. Longaker, pastor, an effort is to be made to pay off a $10,000 indebtedness by July next. More than $2000 was pledged the day the movement was inaugurated.

— The Home for the Aged, to be built by the Illinois Conference, Augustana Synod, probably will be located at Joliet, on the grounds belonging to the Orphans' Home at that place.

— A fine statuette of Luther was presented to Susquehanna University by former United States Senator Geo. L. Wellington. Several of the special collections in the library of the university have recently received considerable additions in number and value, among them The Lutherana, the Gustavus Adolphus Collection, American Colonial History and the Day Missionary Memorial Library. The summer term will begin June 15. The Teachers' College Courses, the Musical, Business and Preparatory department will be open throughout this term, June 15 to August 23.

Book Reviews

THE ATONEMENT AND MODERN THOUGHT. By Rev. J. B. Remensnyder, D.D., LL.D. With an Introduction by Prof. B. B. Warfield, D.D., LL.D. Pp., xxx, 223. Lutheran Publication Society, Philadelphia. $1 (Special until July 1, 75 cents net).

Special commendation is to be given this book because in a day when so much that is unscriptural and self-conceived is being spread abroad concerning the Saviour's wonderful atonement it bravely and emphatically demands we shall aim (and itself, through its pages, aims) to understand what Christ has done only as revealed and declared in the Word of God. The author has written in his usual lucid, attractive, and frequently eloquent style. The brief chapters (29 thereof) are each a complete whole, no special thread of logical sequence being pursued through the volume; thus, however, all aspects and relations of the atonement receive attention; its vital nature, scriptural foundation, vicariousness, central place in Christianity, universality, theories, objections, misrepresentations, modern views and applications are treated in turn, with practical sub-topics added. We find flat contradiction in the statement (p. 38), "No doctrine of Christianity is capable of more precise statement than the atonement," and this statement (p. 120) "The deepest, darkest abyss of this mystery (of godliness) lies at the foot of the cross. . . . Must not the human mind feel its powers veiled as it endeavors to interpret the scene?" The latter is the true expression. Professor Warfield's introduction is a scholarly sketch of the history and present-day treatment of the doctrine of the atonement. The book will strengthen the evangelical faith of its students.

A BRIEF HISTORY OF THE LUTHERAN CHURCH IN AMERICA. By Prof. J. L. Neve, D.D. Translated from the German by Rev. J. Stump, A.M. Pp. 205. $1. German Literary Board, Burlington, Iowa.

This work was originally prepared for use in Germany, in order that there might be given to the Germans necessary knowledge of the Lutheran Church's history and work in the United States. Its value as a compendium and bird's-eye view of our history fully justifies its translation into English. As such it is very commendable to students, to any who wish quickly to refresh their memory upon special points, and to the intelligent layman. The treatment is as strictly objective as any history can be, the aim being merely to state facts. While each reader may find cause for disagreement upon minor details, the objectivity of treatment narrows such disagreement down to those merely unessential matters. It is an admirable condensation of a huge mass of material when one finds here the history proper logically stated within 150 pages. Some statistical tables and other helpful addenda are at the end.

THE REVIVAL IN WALES, A NARRATIVE OF FACTS. By W. T. Stead. Pp. 60. Five cents each, in quantities of 50; 2 cents postage extra on single copies. United Society of Christian Endeavor, Boston, Mass.

EXPLANATION OF THE CHURCH BOOK. No. 4. Matins and Vespers. For copies address Rev. G. A. Bruegel, Phillipsburg, N. J. Issued for the use of Luther Leagues, in explanation of the Church Book of the General Council.

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Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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NEW YORK

New York City District

—The annual convention of the District Luther League was held at Bethany Church in the Bronx, Rev. William Freas, Jr., pastor, on Monday evening, March 20. The vesper service was conducted by the pastor, who also delivered a brief message of greeting and welcome. A response, also brief, was made by Mr. Henry D. Brandes, president of the District League. Reports from 10 of the 11 societies composing the District League were then read by their representatives. In answer to questions contained in the official call for the convention, these reports made a comparison of statistics a year ago and now, and gave other interesting information about the work of the societies. Among the items worthy of note were a total membership of 794, or 96 more than last year, among whom there are 213 Sunday school officers and teachers—nearly one-third of the whole membership—and 24 church officers. In one League five members are church officers, and in each of two others there are four. The address on "Profit or Loss to the Leaguer," was delivered by Mr. James M. Reynolds, president of the State League. In part, Mr. Reynolds said: "To a large extent our Church work in the recent past has been merely defensive. Too many churches have been simply meeting their own needs, financial and other, having no means or energy to spare for the general work outside their own localities and communions. But now the time has come when if the Lutheran Church is to retain her place as the leader of Protestantism, her work must become *progressive* if not *aggressive*. In this the young people, with their energy and enthusiasm, must be a potent factor. The work of the Church to-day, even

that of the young people's societies, is being done largely by the pastors. The work of some of the laymen, who have begun to add their forces to those of the pastors, has shown its fruits in the unusual growth of the last few years. The profits that come to the Leaguer from his work are additional strength and greater satisfaction in religion. 'Intelligent people continue all their lives to grow mentally, but many cease early in life to grow spiritually. Their minds outgrow their souls. Their reason supersedes their faith. They reject God and worship self.' Spiritual exercise is as much the price of spiritual growth as mental exercise is the price of mental growth. But activity in religious work develops also the mental faculties. So the recompense is two-fold. It opens up to us a broader view of the world and of life. It trains our faculties by discipline. It strengthens within us the real motive to true morality. Activity in religious work brings all profit, and the lack of it entails nothing but loss."

— The second meeting for the study of the "Lutheran Manual," under the auspices of the Literature Committee of the District League, was held at Holy Trinity Church on Tuesday evening, April 4. Discussion of the third and fourth chapters, led by Rev. Dr. Miller, pastor of Holy Trinity Church, was very interesting and helpful. The next meeting will be held on Wednesday evening, May 3, at Epiphany Church, 72 East 128th street.

Brooklyn District

— A regular meeting of the District Luther League of Brooklyn was held in St. Matthews Church, Rev. Geo. B. Young, pastor, on March 27. About 150 delegates and visitors were in attendance. Rev. H. C. Wasmund, the new pastor of St. John's Church, addressed the meeting on League work in general. Mr. Fred. L. Rath spoke on the topic for the week, "Conditions of Acceptable Prayer." This was followed by a discussion. After the regular business meeting, which followed, Mr. E. F. Eilert, editor of the REVIEW, spoke. President Meyerholz is securing a renewed interest in League work in Brooklyn, and deserves every encouragement. The Luther League of the Church of the Incarnation was admitted to membership.

Rhinebeck District

— The twenty-eighth convention of the District League will be held May 16, in the Lutheran Church at Saugerties, Rev. Christian Krahmer, pastor. Three sessions of the convention will be held—morning, afternoon and evening. The Saugerties Luther League, with whom the convention will meet, is the youngest in the district, being organized in January, 1900, and has already the largest membership in the district.

Syracuse District

— Rev. E. L. Tucker organized a Luther League in his Church at Syracuse on March 25, with 14 members.

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NEW JERSEY

— The district Luther League rally, held recently in the Church of the Redeemer, Jersey City, Rev. John E. Heindel, pastor, was a marked success. While the attendance was not large, because of a postponement, it was good and the interest manifested by the Leaguers in the rally was gratifying to the officers of the State League, under whose auspices the rally was held. In the absence of the State President, Rev. C. T. McDaniel, the vice-president, Rev. John E. Heindel, presided. After an address of welcome by Rev. Heindel, the choir of the Church of the Redeemer rendered special music. The principal address was delivered by I. Searles Runyon, New York City, associate editor of the LUTHER LEAGUE REVIEW. Mr. Runyon's address was strong, helpful and well received, his subject being "Work—Purpose, Plan." A social hour followed the service, during which the Leaguers present became better acquainted with one another. It is the purpose of the State officers to have another rally immediately after Lent, in another part of the State.

— Preparations are being made for a rally of Lutheran young people in the rooms of the Young People's Union of the German Lutheran Church, Elizabeth. The rally will be under the auspices of the Luther League of New Jersey. The local arrangements will be made by the Young People's Union of the German Church and by the Luther League of Holy Trinity English Lutheran Church.

— The Lenten services of Holy Trinity Church, Hoboken, Rev. Charles T. McDaniel, pastor, were begun on Ash Wednesday evening under the auspices of the Luther League. An address on "Religious Fervor" was delivered by Mr. I. Searles Runyon of New York. The large attendance, especially of the young people, was gratifying to the pastor.

PENNSYLVANIA

Philadelphia District

— The January convention of the Philadelphia District Luther League was held on Tuesday evening, January 24, in St. Peter's Church.

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Rev. E. R. Cassaday, pastor. Rev. Charles Albert, D.D., delivered an address, full of inspiration, on the subject, "The New Year—What Shall It Bring Forth?"

— The eleventh anniversary of the Luther League of the Church of the Holy Trinity, the Rev. U. S. G. Bertolet, pastor, was observed on Tuesday evening, March 14. The address was delivered by the Rev. Chas. L. Fry of St. Luke's Church, Philadelphia. His subject was "The Most Striking Feature of the Augsburg Confession," which he more simply stated, as "the divine communicated to us through the human" and then pressed it home to his hearers by a simple object lesson. Four members of the Visitation Committee of the Philadelphia District Luther League, including the president, were present, and spoke words of encouragement. The League is in a flourishing condition. Twenty-six new members were received, making a total increase of 74 for the last few months, which, according to the statement of the president of the District League, gives the distinction of being the largest League belonging to the Philadelphia District League.

Pittsburg District

— The Pittsburg District Luther League will hold its next convention in Grace Lutheran Church, Rochester, on May 9. Each League is entitled to five delegates.

— The Luther League of Mt. Calvary Lutheran Church, McKees Rocks, Rev. R. R. Durst, pastor, was organized March 5, with Miss Olive Blazier as its superintendent. The officers elected are: Pres., Walter Bergstrom; sec., Miss Julia Bryon; treas., Claude Hydinger.

— The Junior Luther League of Grace Lutheran Church, Allegheny, Rev. G. I. Lenker, pastor, has decided to have a matin service on Easter morning at 6 o'clock. The interest the Juniors are taking in its preparation indicates that it will be a success.

Berks County District

— The Luther League of St. James Lutheran Church, Reading, has a successful plan for work, as was shown at a business meeting on March 2. Each of the standing committees presented a report. The Christian Culture Committee, Miss Katharine G. Armstrong, chairman, reported the success of a musical and literary entertainment given in the chapel on the evening of Thursday, February 23. The participants were all members of the League and the programme was one of unusual merit. The Membership Committee, John H. Early, chairman, submitted the names of seven applicants for active membership. The chairman also reported that the members of the committee were engaged in a systematic canvass of the membership of the congregation in an effort to interest all in the work of the Church. The Sanctuary Committee, Miss Laura M. Schmehl, chairman, reported the result of its work for the month in visiting the sick and carrying cheer into the homes of the poor and unfortunate of the congregation. For the Church Work Committee, Miss Carrie Moyer, chairman, reported the efforts of the committee in providing new furniture for the chancel and bulletin boards for the vestibule of the church, announcing all the services for each week. The Executive Committee, William H. Moyer, chairman, reported the purchase of additional tables and other furniture for the reading rooms. The rooms are open two nights each week and are well attended. Mr. George H. Fink is president and Miss Katharine

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G. Armstrong is literary secretary. The secretary has secured 30 subscribers to the LUTHER LEAGUE REVIEW. After the business session the topic, "The Dark Ages," was taken up for consideration, upon which Mrs. Charles A. Homan read a carefully prepared paper, which was followed by an interesting discussion of the subject by John H. Early and the pastor, Rev. M. C. Horine, D.D.

Schuylkill County District

— The Luther League of St. John's Church, Tremont, Rev. J. W. Klingler, pastor, was very active in assisting to entertain the delegates to the Bible School Convention of Schuylkill County, held in that church on February 22. Eight young men, members of St. John's Lutheran Congregation at Auburn, have been installed as subdeacons. These young men are all active and energetic Church workers, and are working in a union church, in which Lutheran service is held every second Sunday by Rev. H. H. Weller, pastor of St. John's Congregation.

— The Young Men's Verein of Zions Congregation, Minersville, Rev. Carl G. Karsch, pastor, is but a little over a year old, and has a membership of 83. Its meetings are held in the afternoon of the first and third Sundays of each month. On Sunday afternoon, March 19, they were addressed by Frank L. Brown of Auburn, president of the Schuylkill County District Luther League.

WEST VIRGINIA

— One year ago the Luther League was organized in Zion's German Lutheran Church, Wheeling, Rev. S. B. Stupp, pastor. There are now 83 members, and there is over $50 in the treasury. There are 75 copies of the LUTHER LEAGUE REVIEW distributed every month. The exercises are mostly conducted in the German language, though English is used also. "Unser Liederbuch" is used at all meetings. There are two week day meetings held each month for business and sociability. Devotional meetings are held every Sunday night at 7 o'clock, when a paper is read on the topic for the day. The papers are all well prepared, interesting and instructive. The meetings are quite well attended. The officers are: Pres., H. A. Nolte; vice-pres., George Beneke; sec., Mrs. Amanda A. Stupp; treas., Miss Lizzie Pebler; pianist, Miss Lena B. Meyer. The members regret very much that it is not possible to become associated with some District League.

OHIO

— The Ohio State Luther League Convention, owing to a number of ecclesiastical gatherings that take place in June, will not be held until some time in August or September.

— A Luther League of 50 members was recently organized in the Lutheran Church at Chatfield, by the pastor, Rev. D. F. Schultz. They expect shortly to increase this number to 75.

— A Junior Luther League has been organized in the Grace Lutheran Church at Conneaut, Rev. Charles E. Blethen, pastor. The League is studying the Topics. This congregation is still in its early youth. A new church building is just finished and will be consecrated the week after Easter.

Akron District

— The City Luther League of Akron and vicinity held its annual meeting in the Lutheran Church at Barberton, March 21. Mrs. A. W. Kraus is the president. It was one of the best sessions of the organization, both in attendance and excellence of the programme. The service was opened with prayer by Rev. W. G. Dressler, Findlay. Rev. E. W. Simon, Akron, made an address on the purpose of the organization. Miss Alpha Carlson, Akron, gave an excellent paper on "Motives and Methods of Keeping Young People in the League and Church." Mr. E. H. Grafton, Barberton, "Young Lutheran Know Thyself, Be of the Church, by the Church and for the Church." Prof. J. W. Pfeiffer, Akron, very ably spoke on the "Grandeur and Enlightening Influence of Lutheranism in History." Rev. E. L. T. Engers, pastor *loci*, briefly addressed the convention. The election of officers resulted as follows: Pres., E. H. Grafton; vice-pres., Miss Alpha Carlson; sec., Miss Mabel P. Shuman.

ILLINOIS

Fox River Valley District, North

— The fourth annual convention of the Fox River Valley District Luther League, North, was held in the Swedish Church at Aurora, Rev. Alfred Ostrom, pastor, January 31. The afternoon session was devoted to reports, transaction of business and election of officers. The reports were full of encouragement, showing increased membership, interest and activity throughout. There are now ten societies in this League; seven Swedish, two Norwegian and one English, with a total membership of 673. They were represented at the convention by 61 regular and 6 *ex-officio* delegates. It was voted to contribute $10 to the support of the State League; a like sum is to be sent to the Lutheran mission in Porto Rico, to which the League's retiring president, Rev. Alfred Ostrom, has been called. The recommendation made by the National Committee on Resolutions at Buffalo with regard to a per capita tax throughout all the Leagues for the General Secretary's salary fund was adopted. The election of officers resulted as follows: Pres., Rev. Paul Wagner Roth, Elgin; vice-pres., Chas. Michaelson, Batavia; cor. sec., Anna Peterson, Elgin; rec. sec., Ella Olson, Aurora; treas., David Roodstad, Elgin; fin. sec., Victor Freeberg, Geneva. At the close of the afternoon session the Luther League and ladies of the congregation served a bountiful dinner to the delegates and visitors. The evening session was presided over by the newly elected president, Rev. Roth. After a short inaugural address by the president and music by the ladies' and male quartettes of the Church, Rev. Alfred Ramsay, professor of historical theology at Chicago Theological Seminary, gave an address on the history of the Lutheran Church in America. In an able and interesting manner he traced the history of the Lutheran Church in America back to the sixteenth century. As early as 1519 there was Gospel ministration in the Hudson Bay Colony, according to the principles resurrected by Luther, and long before Penn made

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his treaty with the Indians they had had friendly intercourse with the Lutherans on the Delaware. Thus he proved his claim for the Lutheran Church that it is not a "foreign Church," but a distinctively American Church, and the one destined, ultimately, to set the standard in spiritual things over all the rest. After the close of the session an hour spent in social intercourse with refreshments in the church parlors passed all too swiftly. Adieus were said at a late hour and the Aurora League pronounced a royal host.

IOWA

— The Tri-City District League was entertained by the Luther League of St. Paul's Church, Davenport, Rev. W. H. Blancke, pastor. The musical and literary programme consisted of vocal and violin solos and readings, and an appropriate and interesting address was delivered by Pastor Blancke. Following this there was a social hour with refreshments. An invitation was extended to hold the next quarterly meeting at Grace Church, Rock Island, Ill., Rev. C. E. Hoffsten, pastor.

KANSAS

— New pews are to be secured for the Swedish Lutheran Church at Olsburg. The funds have been provided by the young people's society.

MINNESOTA

Tri-County Luther League

— Delegates from about 15 Luther Leagues and young people's societies of Goodhue, Rice and Nicollet counties met March 11 and 12 in convention at Red Wing for the purpose of organizing a District Luther League. The Red Wing Luther League committee, with the assistance of the pastors, had arranged a most interesting programme for the first annual convention. Saturday p.m. a temporary organization was formed. The chairman was Prof. E. O. Ringstad of the Red Wing Seminary, and secretary, Miss Minnie Gullickson of St. Olaf College. Committees were named on credentials and on constitution. The programme of the afternoon was especially interesting to the earnest League workers, and the papers read before the meeting were an inspiration. The titles and writers of the papers were: "Relation of Young People's Societies to the Local Congregation," Mr. H. J. Glenn of St. Olaf College; "Character and Purpose of Religious Meetings," Miss Hannah Jorstad of Holden Congregation; "Character and Purpose of Social Meetings," K. Olaus Finseth of Kenyon; "Luther League Preparation," Ida Norby. In the evening, after devotional exercises, there was an address by Prof. J. J. Boraas on the formation of a permanent organization, and the organization was effected with the following officers: Supt. Julius J. Boraas, pres.; Prof. E. W. Schmidt, vice-pres.; Miss Hannah Jorstad, gen. sec.; Miss Minnie Gullickson, stat. sec.; K. Olaus Finseth, treas. At the session Sunday afternoon the following papers were presented: "Hindrances to Young People's Society Work," Miss Anna Munson, Cannon Falls; "Helps to Young People's Society Work," Miss Clara Sanders, St. Peter; "Young People's Societies and Local Problems," C. A. Erickson, Red Wing. In the evening there was a grand rally meeting in the Swedish Lutheran Church, with addresses by Rev. G. F. Gehr of Chicago, Rev. G. Rast, Professors Mortvedt and Boraas and Rev. A. J. Reichert, the four last named from Red Wing. The singing of four choirs helped inspire the assembly of about 1000 people. Long will the Leaguers remember the first annual Tri-County District League meeting. It was decided that the second convention shall be held in the latter part of October, 1905, at such date and place as the Executive Committee may decide.— HANNAH JORSTAD, General Secretary.

Twin City District

— The Luther League of St. Mark's Church, North St. Paul, is one of the smallest Leagues in the Twin City District, having only 20 members. Meetings are held every two weeks at the homes of the members, 12 to 18 members out of the 20 being present. The Luther League Hymnal is used. The League has just furnished the church with electric light. Recently the League had charge of the Sunday evening service. Mr. A. Johnson, the general secretary of the Twin City District League, delivered an interesting address on League work. Chas. M. Lawson is the president.

— The Luther League of St. Mark's English Lutheran Church in Minneapolis, Minn., held an open meeting recently, at which a most instructive as well as interesting address was rendered on the subject of "The Luther League Colors." The topic, "Watchfulness," was also discussed, which was followed by an essay on "The Lenten Season."

SOUTH DAKOTA

— At Aberdeen, March 1, 1904, steps were taken to organize a District Luther League for the James River Valley. February 25, 26, 1905, seven societies of the Aberdeen-Webster circuit sent delegates, visiting Leaguers and pastors to Webster, S. D., at which place the formal organization was completed, and the title "James River Valley Central Luther League" adopted. The following officers were elected: Pres., Rev. O. Glesne, Aberdeen, S. D.; vice-pres., Rev. O. Grimsrud, Gem Trop, S. D.; cor. sec., Augusta M. Oyhus, Aberdeen, S. D.; rec. sec., Elmer Hangen, Webster, S. D.; treas., Gena Bjerke, Lily, S. D. The sessions of the convention were held in St. John's Church, Rev. Mr. Hafstad's charge. The watchwords of the convention were "Christian Work" and "Christian Fellowship." Papers on the following subjects were presented and ably discussed: (1) "What Constitutes Christian Work," Rev. O. Grimsrud, Gem, S. D.; (2) "By Whom Should Christian Work Be Carried On?" Rev. P. Skartvedt, Tislo, S. D.; (3) "Means of Christian Work—Individual," Augusta M. Oyhus, Aberdeen, S. D.; (4) "Christian Work —Organizations," Alvida Morine, Gem Trop, S. D.; (5) "The Relation of the Luther League to the Congregation," Prof. O. Jorgenson, Bath, S. D.; (6) "Christian Fellowship," Rev. Hafstad, Webster, S. D.; (7) "Scial Relations of the Luther League," Mr. Nordby, Frederick, S. D.

— On the evening of February 24 the Aberdeen Luther League held its sixth annual social and literary meeting. There was a very large attendance and the annual was a success in all its features. A carefully prepared programme was rendered, the immense crowd was royally served, and a delightful social Christian time was enjoyed by all.—H. A. MELGAARD, president; ANNA LINDBOE, secretary.

NEBRASKA

— The Luther League of Hooper was organized October 23, 1904, and now consists of 42 members. About 60 people are usually in at-

tendance at the meetings. The General Secretary, Rev. Luther M. Kuhns, visited this League February 5. Several new members have been received since his visit.

ILLINOIS

Chicago District

— One of the pleasant features of the recent Luther League campaign, as it was called in Chicago, was a dinner in the Lakota *café*, Thursday evening, March 30. This was participated in by 50 Luther Leaguers from different parts of the city. After a social time spent in connection with the repast, a general conference was held, Mr. M. A. Munson, president of the Chicago League, presiding. A greeting from the State organization was first delivered by the president, Rev. C. Christenson. After this the General Secretary, Rev. Luther M. Kuhns, was called upon. In his address he outlined plans for more effective work in the city of Chicago. Among the questions raised, which were afterward discussed generally, were those of redistricting the city, the holding of delegate meetings and an annual dinner, and the publication of a local Church directory. Representative pastors and workers from the various local Leagues entered heartily into the spirit of the occasion and gave interesting and practical talks along these lines. A new interest was aroused in the League and a desire to bring about vital results seemed to be felt by each one present. These augur well for the future of the Luther League of Chicago. A committee was appointed to look into the matter of redistricting the city.

CALIFORNIA

— On Tuesday, March 28, five Young People's Societies of Lutheran churches in and about San Francisco met at San José, Cal., in the First German Lutheran Church and organized the Pacific District Luther League. Rev. J. C. Pedersen of Salinas was elected pres.; Miss Grace Johnson of San Francisco, Cal., rec. sec.; Rev. W. E. Crouser of San José, treas., and Mr. W. Dieterich of San José, cor. sec. Twenty-six delegates were present and participated in the organization. Pastor Meyer, in whose church the convention was held, had prepared a most interesting programme for the sessions. Rev. W. E. Crouser of San José spoke on "The League, a Sphere of Systematic Missionary Instruction." Sister Lydia Perry of Baltimore, Md., who has been laboring for a year and a half among the California churches, addressed the convention on "The Work of a Deaconess." The Rev. Oscar H. Gruver of Oakland spoke on "Leaven and Loyalty," and Rev. Dr. Nelander of San Francisco on "The New Crusade of Christian Youth." The constitution provides for semi-annual meetings at such places as arranged for by the Executive Committee. Thus our Church has begun a movement of Lutheran fellowship and history making in this rapidly developing State of California.

ONTARIO, CANADA

— The Luther League of St. John's Church, Riverside, Morrisburg, Rev. John C. F. Rupp, pastor, was organized February 4, last, with 20 members. The League starts with very bright prospects.

JAPAN

— Rev. C. K. Lippard, Lutheran missionary in Saga, Japan, who furnishes the articles on the Topic for May 14, "Will Japan Become Christian," for this issue of the REVIEW, expects to organize a Luther League in Japan soon.

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Definitions

Lent is a period of forty days (the intervening Sundays not being counted) that is kept yearly in memory of the long vigil of Jesus after His baptism, when He tarried forty days in the wilderness of Judea.

It is sometimes called "Quadragesima" (the Latin word for forty). "Lent" means "spring," but this term is suitable only in northern latitudes, where the season of spring is occurring. Others style it the "Passion season" (passion being used in the sense of suffering or enduring). The early Greek Church seems to have observed "the fast" of Lent as early as A. D. 250.

The last six days of Lent are known as "Holy Week," or "Passion Week," and are kept in remembrance of the six closing days of Jesus' earthly career, as the church's "week of prayer." The days follow "Palm Sunday," and reach their yearly climax in the night of the Last Supper and the betrayal of our Lord; the day of the cross of Calvary, "Good Friday," and the day of the sepulchre. Lent ends with the "Eve of Easter."

Easter

The flower of the passover of the Old Testament bursts into bloom in the Easter of the New Testament, and sends forth into the glorious light of day the fragrance of love. The old Jewish name, "the Passover," was significant of protection or deliverance; and combined with it a feast of unleavened bread, or the opening of the harvest season, that was kept for seven days. The season closed with Pentecost, or the Feast of Weeks, fifty days later.

The ideas of sacrifice and purification were always connected with Easter, and the Apostle Paul shows how Christ, our "Passover," is "sacrificed for us" (I. Cor. 5: 7).

Easter is the Anglo-Saxon name, derived from a Greek word for the dawn of day (as "East" is the point of sunrise). It was used in the title of "Eastre" or "Ostera," the heathen female deity of the spring, in early Germanic life. As the festival is always kept by Christians upon the Lord's Day to commemorate His resurrection on the first day of the week, and the Jewish dates were regulated by the moon's course, it is possible for Easter to occur on any date between March 21 and April 25.

The purpose of Lent is not reached by any mere degradation of the human body to tests of endurance in fasting, or its weakening for lack of proper food; but in true humiliation of self-sufficiency; not the temporary holding in check of the base passions, nor the mere hypocrisy of a slavish work, but the grateful appreciation and loving, loyal devotion of soul and life to a Saviour so needed and a Redeemer so perfect as Jesus. The aim of a true Easter is to make us Christlike in spirit.

The strengthening of our dependence, the renewing of our vows, the purification of the prayer spirit and the girding up for the battles with temptation are all prompted by the fact that we are not healed by our own punishment, not pure in our own righteousness; but that Christ is "all" to each of us in all cases, and hath won our everlasting victory and brought life and immortality to light. Many emblems are used as symbols of Easter and the resurrection, since the time of Passover is become the time of Christ's victory over death both in Himself and for us. Three flowers (the "Rose of Jericho," a Mexican club moss and a marigold) are specially known as the "Resurrection Plants." The sun, the open sepulchre, the egg from which the living songster will come, the "Lamb of God," the flower of the passion, the chrysalis, the illuminated cross, are all typical of the great change that transforms our sorrow into joy; and the death of man into the victory over the last foe of man, by the resurrection from the dead.

Easter should be kept in spirit as well as in form. There is but one Christ, whom we all adore, to whom we all must look in love and faith, and all the devotion of our heart and life must be directed.

The risen Lord should have the loyal service of all the precious souls He died to save.

Watchwords

I will read God's word thoughtfully.

I will pray.

I will strive to prove my grateful love to Christ.

I will deny myself for the sake of others.

"I am the Lord's and He is mine."

I will bear my baptismal covenant in mind.

I will live my thanks to God.

No one can follow Christ for me. Hence I must follow Him for myself.

Suggestions

It is a pleasant and excellent idea to keep the Juniors on the lookout for the accounts of good and noble deeds that are often found in the daily press. Acts of honesty, bravery, self-denial, rescue and the like are specially inspiring when known to be true and very recent.

President Roosevelt's Address

at the consecration of the Luther Memorial Church at Washington has led thousands of people to inquire about the Lutheran Church.

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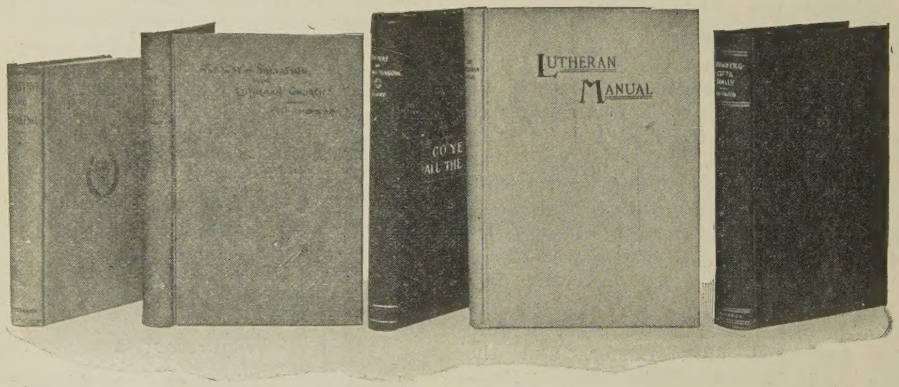

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